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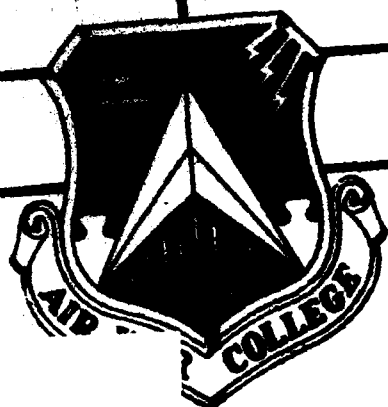
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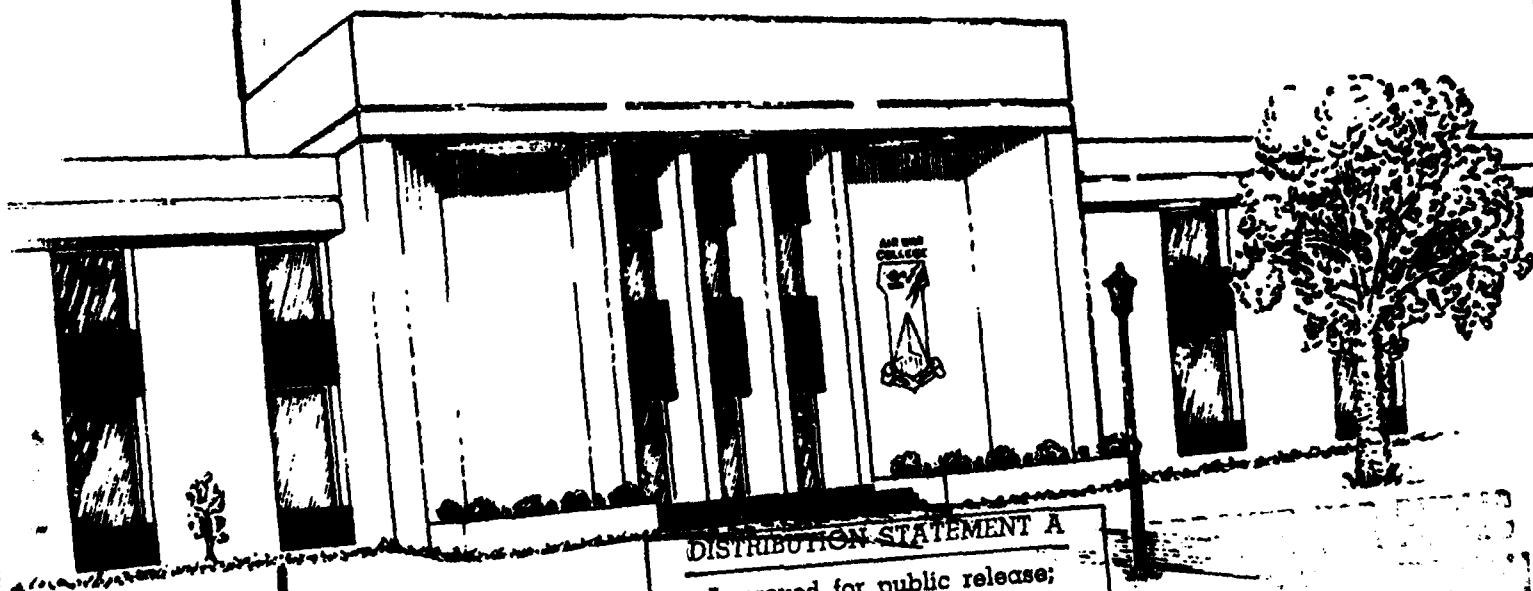
RESEARCH REPORT

THE FUNDAMENTALS OF GENUINE LEADERSHIP

AIR COMMODORE BGOLAHAN A. W. MUDASIRU

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AIR UNIVERSITY
UNITED STATES AIR FORCE
MAXWELL AIR FORCE BASE, ALABAMA

AIR WAR COLLEGE

AIR UNIVERSITY

THE FUNDAMENTALS OF GENUINE LEADERSHIP

by

GBOLAHAN A. W. MUDASIRU

Air Commodore, NAF

A RESEARCH REPORT SUBMITTED TO THE FACULTY

IN

FULFILLMENT OF THE RESEARCH

REQUIREMENT

RESEARCH ADVISOR: DR BARTON J. MICHELSON

MAXWELL AIR FORCE BASE, ALABAMA

May 1988

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THE AIR WAR COLLEGE RESEARCH REPORT ABSTRACT

TITLE: The Fundamentals of Genuine Leadership

AUTHOR: Gbolahan A. W. Mudasiru, Air Commodore, NAF

➤ Leadership is undoubtedly one of the most important issues of our time, if not the dominant one. Wherever one turns, the critical issue is leadership. Be it business, military or politics; be it nation, group, or organization; and be the organization large or small, it is the leadership that counts. But then, more often than not, those entrusted with leadership end up disappointing, misleading, tyrannising, oppressing, exploiting or abusing, in one form or another, their charges. Even "otherwise successful leaders" have focused on the lower-level, materialistic needs of their followers to the total neglect of these followers' higher-level needs of the spirit. This study emphasizes the importance of genuine, responsible leadership that seeks to meet not only the material needs of the followers but also their spiritual needs. It attempts to determine whether there are goal and other leadership tenets, requirements and guides that distinguish the genuine leader from the so-called leaders. In that quest, 10 authorities on leadership are reviewed. The paper not only concludes that there are 10 basic leadership tenets, but also and more importantly, that four of these tenets, termed leadership fundamentals, are the key to genuine leadership.

BIOGRAPHICAL SKETCH

Air Commodore Gbolahan A. W. Mudasiru (BSc "Summa Cum Laude," TSUM) has been interested in leadership since he began active military service in the Nigerian Air Force in 1964. He is a graduate of the Nigerian Military Training College, the Squadron Officer School (Resident Course) and the Air Command and Staff College (Resident Course) both in Air University. He is also a graduate of the Basic Staff Course, Royal Air Force Staff College, Bracknell and the Defence Resources Management Education Course, Naval Post-Graduate School, Monterey, California. His interest in leadership became deepened when he served as the founding Officer Commanding the Nigerian Air Force Junior Command and Staff School from 1977 to 1980. He served as Director of Inspections and as Director of Personnel, Headquarters Nigerian Air Force from 1981 to 1983. More recently, he served as the Military Governor (State Chief Executive) of Lagos State of Nigeria from 1984 to 1986, which tour was christened "Pursuit of Excellence."* His last position before coming to the Air War College was as Deputy Commandant, Nigerian Defence Academy. Air Commodore Mudasiru is a graduate of the Air War College, Class of 1988.

*Pursuit of Excellence: A Collection of Speeches of the Lagos State Military Governor, Group Captain Gbolahan Mudasiru, Vols. 1 and 2, Information Division, Ministry of Information, Social Development, Youth & Sports, Ikeja, Lagos, 1987.

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CHAPTER I

INTRODUCTION

As part of his vision of living conditions of the future, Daniel Swarovski, Managing Director of D Swarovski & Co., reputedly the largest privately held company in Austria, says of leaders. "Those favoured by providence and advantaged by their position are now fully aware of their responsibility towards the community. They give no cause for justified anger but are happy to help others, who in turn esteem and respect them" (1:199). Interestingly, this futuristic view of leadership shares a striking similarity with another by Colonel (later Brig Gen) S. L. A. Marshall, a distinguished veteran of World War II.

According to Marshall, leadership or "the art of leading," as he puts it, "in operations, large or small, is the art of dealing with humanity, of working diligently on behalf of men, of being sympathetic with them. . . ." (2:7). Mr James M. Burns, an acknowledged authority and author of several books on leadership, defines leadership as " leaders inducing followers to act for certain goals that represent the values and the motivations---the wants and needs, the aspirations and expectations---of both

leaders and followers" (3:19).

Several other definitions abound on the topic of leadership, especially in the context of practical, down-to-earth leadership of the "here and now." Two examples will suffice. Merriam Webster gives two pertinent definitions of a leader: "a person who leads, directs, commands or guides a group" (4:1) and "one that exercises paramount but responsible authority. . . ." (5:653). Finally on definition, the U.S. Army Field Manual (FM) 22-100 on Military Leadership describes leadership as a calling that requires the leader to be the greatest servant in his unit (6:61,89).

What do these definitions suggest? First, leadership is a privilege, a favour by providence. Since every privilege has its obligation, leadership, in effect, implies a responsibility; a responsibility of inducing followers and a responsibility to help, guide or direct. Second, leadership is service. Third, leadership is a relationship; a relationship with subordinates, with workers, with people in a group, unit or community; in short, a relationship between the leaders and the followers. Last, leadership involves goals; it involves a collective purpose. These issues, in turn, give rise to several basic questions: "What is the goal or objective of leadership?" "How can a leader achieve that goal or objective?" More explicitly, what are the goal and tenets or fundamentals of leadership?

The available literature covers several areas such as concepts of leadership, types and functions of leadership,

and theories and models of leadership (7:Part 1). However, those areas that are particularly relevant for the purpose of this paper fall into three categories. First and presumably the most pervasive are those focused on tenets and requisites. These include General Robert D. Russ' four tenets of leadership (2:3), General H. H. Arnold's eight-point requisites (2:--) and General Perry M. Smith's twenty-point practical guide for leadership (8). Others in this category include General W. L. Creech's fifteen-point organizational principles (9), Peter Drucker's three-point requirements of effective leadership (10), and FM 22-100, Military Leadership, which also deals with moral, honourable leadership (6:144-145). The next category deals with moral goal and moral leadership. It features "Leadership" by James M. Burns (3) and "The Moral and Political Thought of Mahatma Gandhi" by Raghavan N. Iyer (11). The last category deals with leadership as it should be, that is, genuine leadership. Here, Herbert Vollman and Daniel Swarovski call for a more spiritually inclined or guided approach to leadership (12:42-47; 1:173-229).

PROBLEM STATEMENT

This thesis will attempt to show that leadership, that is, genuine leadership, demands that the leader's action be driven by a moral, spiritual goal in light of the knowledge of the Laws of Creation and in consciousness of one's responsibility to man, country and Creator.

OBJECTIVES

The objectives of this thesis are to emphasize that the prevailing materialistic concerns and directions of leadership are bound, ultimately to result in disappointments and indeed disaster; that it is time we made a turn around in the goal, focus, concerns and direction of leadership; and that the key to this new form of leadership lies in the four fundamentals of leadership to be proposed later in this paper. To accomplish these objectives, I shall, in the next chapter, do an extensive literature review on leadership tenets, requisites and guides. In Chapter III, I shall focus on four fundamental requirements of leadership. Chapter IV will be devoted to the findings and conclusions derived from the review of leadership tenets, requirements, guides, and fundamentals.

FOCUS

This study shall explore three Issues:

- a. First, that the fundamentals of leadership are "quadripartite" and interrelated.
- b. Second, that the actions of the genuine leader are driven by a moral, spiritual goal in light of the knowledge of the Laws of Creation.
- c. Last, that it is now imperative to have a new form of leadership with a view to ensuring a better balance between the material and spiritual needs of "dual nature" men.

LIMITATIONS

This paper consists of data drawn from the Air University Library, Maxwell Air Force Base, Alabama, manuals, publications, studies, and readings issued by the Air War College, the author's personal library supplemented by the author's personal ideas and experience, most especially the author's background as a former Military Governor. Three points deserve special mention. First, the limitation of time and space precludes an exhaustive treatment of this vitally important subject. Second, there is an incredible dearth of genuine ideal leaders. Third, the special significance for our thesis, of top level public and private leadership, most especially national political leadership. The combined effect is that the author has been constrained to use limited, macro-level and, mainly political examples to exemplify the four fundamentals of genuine leadership. Finally, the term "leadership" has been approached from the perspective of genuine leadership as distinct from other contexts such as power, people, bureaucracies etc.

SIGNIFICANCE

Modern man has no doubt made phenomenal advances in the field of science and technology. The world has seen similar progress in the area of economic development, and this has, at least for now, obviated the materialization of the Malthusian vision. Be that as it may, can we truly claim our world today is a happier place?

Honesty must compel us to answer in the negative. What with the ever recurring threat of nuclear war or even the ominous dangers posed by the "mere harbouring" of nuclear plants---as in the Chernobyl disaster? What about the problems of substance abuse and AIDS that seem to defy solution---with the attendant implications for the very survival of future generations? Can we claim our societies are happier when man's inhumanity to man continues unabated, sometimes as if with renewed vigour as in apartheid South Africa? And what with the distrust, sabotage, conflict and friction that daily characterize international and even intranational relations?

Who do we hold primarily responsible for this grim situation if not our leaders? It is the leader's responsibility, duty and calling to guide, direct, serve and help fellow human beings. The prevailing deplorable state of affairs is more or less a reflection of the "effectiveness" of our leaders. Consider for example, how much cooperation (or non-cooperation) we have had amongst the political leaders intranationally, not to mention internationally, in the interest of the welfare of the people. Should such leaders be really regarded as leaders when the interest and welfare of the people seem to pale into insignificance when compared with other selfish, egoistic concerns of the so-called leaders? This question leads once again to the question, "What are the goal and tenets of leadership? We now proceed to the next chapter where we shall attempt to analyse leadership tenets, requirements, guides, and fundamentals.

CHAPTER II

LEADERSHIP TENETS AND GUIDES

We pointed out earlier that leadership can be analysed in different ways, from concepts, types and functions, to theories and models of leadership. In this review, however, we are mainly concerned with the goal of enduring, genuine leadership and those basic tenets or fundamentals of leadership that distinguish the genuine leaders from the "others." "Others" in this context includes pretenders to leadership, the tyrants and the misleaders, all of whom, ironically, have all too often been acclaimed "great" leaders.

We have also clarified that our review will focus on the goal and tenets of leadership. Nonetheless, we shall cover the full spectrum from the mundane through moral leadership to the more spiritually inclined leadership, that is, genuine leadership. The review will begin with a survey of the leadership tenets and guides as prescribed by the selected authorities. There are 10 authorities in all, five military and five civilian. The civilian authorities represent the broad spectrum of academic, political, spiritual and business leadership. Following the

analysis. We shall attempt to draw up an across-the-board shortlist of tenets and fundamentals. We shall now proceed with the review. We begin with General Russ' "must haves" of leadership.

TENETS OF LEADERSHIP BY GENERAL ROBERT D. RUSS

General Russ lays down four "must haves" of leadership: integrity, discipline, dedication and sensitivity. He considers integrity, or in simpler terms, honesty, the most important quality a leader can have. As we shall find later, most of our remaining authorities agree integrity is a "must have" of leadership. However, not all agree integrity is the most important tenet of leadership. On discipline, General Russ reminds the leader of his duty to set and maintain high standards. He identifies moderation and self-control as the key to personal discipline, which view is also echoed by J. G. Fichte in his statement, "The root of all morality is self-control" (12:308).

On dedication, General Russ says to be a leader is a calling and a great responsibility. Hence, the need for careful planning, hardwork and a commitment to the common goal rather than self glory. Still on dedication, he emphasizes trust and loyalty up and down the organization. On sensitivity, he reminds the leader that "no man stands so straight as when he stoops to help someone" and that "quality treatment begets quality performance." In other words, the leader must sincerely care,

serve, listen and be approachable. And not least, he must also strive to positively impact the lives of his people (2:3).

REQUISITES OF LEADERSHIP BY GENERAL H. H. ARNOLD

Like General Russ, General Arnold identifies integrity as one of the most important requisites of leadership. General Arnold highlights two aspects of personal integrity; maintaining the courage of one's conviction, and moral integrity. On moral integrity, General Arnold reminds the leader that the man who earns respect is the man who keeps his moral integrity and who is trustworthy. Such a man is able to repose trust in others because he trusts himself.

General Arnold also identifies other requisites of leadership. These include basic knowledge, hardwork, vision, judgement, articulateness and properly adjusted human relationships. On the latter, he reminds the leader that he must be fair and firm and must have genuine concern for others and for the little man. According to the General, "best of all. . . .is the practical application of the Golden Rule." He points out that the Golden Rule is the simplest and the best code of ethics as yet desired. Finally, General Arnold asks the leader to recognize that the intangible, the spirit of man, often spells the difference between failure and success (2:--).

GENERAL PERRY SMITH'S TWENTY PRACTICAL GUIDES OF LEADERSHIP

General Smith's twenty practical guides for leaders share several common themes with General Russ and General Arnold's "must haves" and requisites of leadership. Like General Russ, General Smith considers integrity the most important requisite of leadership. Not only should the leader talk about and emphasize both personal and institutional integrity, he must also personally operate at a high level of integrity. Corrective action must be promptly taken where there are violations of integrity. General Smith further agrees with General Russ concerning discipline, firmness, being introspective and demonstrating the will to remove people for cause. Other areas of agreement include setting and maintaining high standards, genuine concern for people, hard work, subordinating the leader's ambitions and ego to the institution's shared goal, listening and being approachable.

Integrity apart, General Smith's practical guides also embrace other requisites by General Arnold. These include trust, vision, decisiveness, judgement, being a communicator (articulateness) and being reliable. Other highlights of General Smith's practical guides are as follows:

- a. A leader must be a good teacher. This involves sharing insights and experiences with a view to helping the followers mature and be creative.
- b. A leader should rarely be a problem solver. Here, General Smith advises the leader to facilitate problem solving

but should let subordinates solve most problems; he (the leader) should be the problem solver of last resort.

c. A leader should trust his intuition. Here, Perry Smith finds support in Ralph Waldo Emerson who says, "The essence of genius is spontaneity and instinct. Trust thyself." In effect, the leader must not only be aware of, but also, he must trust his inner mind, that is, the urging and prompting of his soul or spirit, the real self. Hence, "trust thyself."

d. A leader should be knowledgeable and competent. This includes having an understanding of the decision-making and implementation processes, knowing how to manage time, how to run meetings, etc.

e. A leader must have a sense of humour. Here, the leader is advised to be humorous with people, but should laugh at himself rather than at others.

f. A leader should be open-minded.

g. A leader should establish and maintain high standards of dignity. This would enable everyone to take pride in both the accomplishments and the style of the operation. Perry Smith finally notes that a happy combination of substance and style leads to high performance and morale (8: Ch 1).

This brings us to our next authority, General Creech, the distinguished erstwhile TAC Commander and author of "Organizational Principles." In that publication, he echoes, amongst other things, the point about pride and high standards of dignity.

THE LEG ON WHICH LEADERSHIP RESTS: GENERAL W. L. CREECH

Like the authorities previously reviewed, General Creech places high premium on integrity. He believes integrity, along with loyalty and discipline, is the leg on which discipline rests. General Creech's tenets include courage, exemplary conduct, selflessness, commitment and creativity (13:--).

Like Generals Smith and Russ, General Creech advises the leader to create a climate of pride by instilling individual dignity, providing challenge and opportunity, and giving quality treatment. That quality treatment begets quality performance is reechoed once again. Generals Smith and Creech prescribe other identical guides: communicating, educating and creating a climate of professionalism.

Other highlights in General Creech's full list of guides include having a set of overarching principles and philosophies, having an overall theme and purpose, and measuring productivity and efficiency at several levels. He advises the leader to integrate authority and responsibility, to set up internal competition and comparison where feasible, and to provide everyone a stake in the "product." Finally, he advises the leader to endeavour to make it better, make it happen and make it last, that is, to codify, educate and perpetuate (9).

On that note, we move to our next literature, FM 22-100, which represents an effort to codify, perpetuate and make it last.

FM 22-100: MILITARY LEADERSHIP

There are two relevant aspects in FM 22-100. The first concerns the guides embodied in what the manual refers to as the traditional principles of leadership. Virtually all have been featured under one or more of our earlier reviews. These guides or principles include competence, decisiveness, exemplary conduct, concern over subordinates' well-being, trust and loyalty, communicating, teaching and educating. One of the principles, responsibility, deserves emphasis. Responsibility has many facets. It embraces knowing one's responsibility and ever being conscious of that responsibility. It also includes seeking responsibility, taking responsibility and developing a sense of responsibility in one's subordinates. Expatiating on responsibility proper, with particular reference to duty, honour, courage and moral values, the manual says.

" . . . your responsibility [as the leader] is to do your duty---what ought to be done in an honorable way.

The honorable way accords with the moral values of truth and justice. You have honor if you morally and courageously do your duty to the best of your ability. . . .A leader cannot truly do his duty without being honorable" (6:42-43, 87-89).

Further on responsibility, this time with respect to the connection between maturity, sense of responsibility, reason, moral principles and wise, correct decisions, the manual says,

"Maturity refers to the sense of responsibility a

person has developed. A mature leader. . . .makes wise decisions based on reason and moral principles" (6:121). We shall revisit this question of responsibility. Meanwhile, we proceed to our other area of interest in FM 22-100: leadership and higher human needs.

According to the manual, a leader must understand human needs. These needs can be categorized into two. One category comprises the lower-level needs such as physical, security and social needs. The other, which is more important for our purpose, comprises the "higher" needs. These include the need for increased competence, the need to be needed, the need to serve a worthwhile cause, and the need for religion. The last need is actually the higher-level needs of the spirit or soul.

The manual points out that many people are quite content with the lower-level, self-oriented, utterly materialistic values of making money and acquiring other mundane valuables. These "materialists" seem completely oblivious to the deeper and more enduring happiness derivable from the pursuit of the higher-level needs of the spirit or soul. The manual then spells out some specifics of the higher-level needs. Amongst others, it reminds leaders of the needs of followers to believe in the Supreme Being and the need for followers to be led towards a cause that is worthwhile, a cause that is moral and right. The manual puts it this way:

". . . .most people have shown a strong need to believe in God. . . .Science cannot explain everything and that

leaves a mysterious void that people cannot tolerate. . . .

"Many people not normally religious become so in time of war. The danger and chaos of war give rise to the human need to believe that [the Creator] is guiding one's fate for the best, regardless of whether one lives or dies. In this sense it helps soldiers to believe that they are fighting for a cause that is moral and right in the eyes of their religion" (6: 144-146).

Again, we shall revisit this "leader must know" issue of higher-level human needs.

REQUIREMENTS OF EFFECTIVE LEADERSHIP BY PETER DRUCKER

Talking of moral cause brings us to a recent article in the Wall Street Journal. In the article, Peter Drucker discusses three requirements of effective leadership. The first includes thinking through the organization's mission, setting the goals, setting the priorities and setting and maintaining the standards. According to Drucker, it is the goal that distinguishes the leader from the misleader. And what distinguishes the effective leader is that the compromises he makes with constraints of reality remain compatible with his mission and goals. The ineffective leader, however, compromises his mission and goals.

What Peter Drucker omitted to say is that the genuine leader differs from the misleader etc, in that he pursues an honourable,

moral, responsibility---conscious goal. Furthermore, the genuine leader does his duty in an honourable way. And the honourable way, we would recall from FM 22-100, conforms with the moral values of truth and justice. In effect, a moral, spiritual goal is one factor, if not the factor, that distinguishes the leader from the misleaders, etc. As we shall find later, a moral goal, in turn, derives from the leader's consciousness of responsibility in light of the knowledge of the Laws of Creation.

The second requirement, according to Peter Drucker, is responsibility---seeing leadership as responsibility. Quoting Harry Truman's legendary, "The buck stops here," Drucker asserts that the leader holds himself ultimately responsible for the mistakes of his associates and subordinates. This agrees completely with the prescriptions in FM 22-100 where the leader is advised to cultivate a willingness to accept full responsibility not only for his own actions but also for the actions of those in his charge (6:89). Drucker's third leadership requirement is earning trust. This requires that the leader be consistent and that he exude integrity (10). Here, I should emphasize that the five military authorities, without exception, stress the requirement of trust and loyalty.

In another work, Peter Drucker identifies competence as yet another requirement of leadership. He says it is cruel and irresponsible for a leader to take on tasks for which he lacks competence. This is because such a leader would raise his followers' hopes and expectations only to end up disappointing

everyone (14:345). With that we proceed to a different, if idealistic view of leadership as espoused by our remaining works.

LEADERSHIP BY JAMES MACGREGOR BURNS

Here we are concerned primarily with "transforming leadership." This form of leadership is not only morally purposeful, it also implies an enduring pursuit of a higher purpose. As we would recall, FM 22-100 enjoins the leader to serve the higher-level needs of the spirit or soul. Here is how Burns defines transforming leadership:

"[Transforming leadership] occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. Their purposes, which might have started out separate but related in the case of transactional leadership, become fused. . . . The relationship can be moralistic, of course. But transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspirations of both the leader and the led, and thus has a transforming effect on both. . . ." (3:20).

Peters and Waterman sum it up rather nicely when they refer to the transforming leader as the value shaper, the exemplar, the maker of meanings, the true artist and the true path finder (15:82). Burns says Gandhi is perhaps the best modern example of

transforming leadership (3:20). We now proceed to our next literature, "The Moral and Political Thought of Mahatma Gandhi."

THE MORAL AND POLITICAL THOUGHT OF MAHATMA GANDHI

According to Raghavan N. Iyer, Mahatma Gandhi's leadership was characterized by several tenets of enduring, genuine leadership. These include moral goal, consciousness of responsibility, exemplary conduct, selflessness, concern for humanity, commitment, integrity and unparalleled courage. Gandhi was also concerned with Truth. Gandhi practically exemplified the best of leadership in almost every aspect. Take for example his demonstration of selfless service which he called the secret of life. For him, salvation or spiritual deliverance lies in "incessant toil in the service of. . . country and of . . . humanity." He also showed concern for fellow men by his repeated call for selfless service, for love for one's neighbours and for ahimsa (non violence) (11).

We shall defer further discussion on Gandhi till the next chapter. For now, we proceed to our next authority, a spiritual leader and author of "The World as it could be," "Knowledge for the World of Tomorrow" and several other publications on similar topics. If Gandhi endeavoured to spiritualize political leadership, Herbert Vollman simply and profoundly clarifies the spiritual aspects of leadership, and indeed of the entire human existence.

A GATE OPENS BY HERBERT VOLLMAN

Drawing his knowledge from the work, "In the Light of Truth: The Grail Message" (16), Herbert Vollman says the first duty of genuine leadership is to fulfill the Will of God which He has anchored in His Laws of Creation. Vollman then clarifies that the fulfilment "lies in interweaving these laws with everyday life on earth." He clarifies issues further. The Laws of Nature (one of which Gandhi refers to as the Moral Law) belong to the Laws of Creation. They manifest in three principal Laws: the Law of Reciprocal Action, the Law of Gravitation and the Law of the Attraction of Homogeneous Species.

The Law of Reciprocal Action is the Law Gandhi referred to as the Law of Karma. It is also known as the Law of Cause and Effect. In short, it is the Law that decrees that man not only reap what he sows, but reap the "fruits" manifold, here or hereafter. The Law of Gravitation stipulates that the human spirit, after physical death, be attracted by the region in which its homogeneous species dwell. The Law of Attraction of Homogeneous Species takes effect in several ways. One effect is the "so-called social instincts," that is men's urge to unite on the basis of common thought and volition or on the basis of similar habits and customs. Indeed, Herbert Vollman observes that this Law is of particular importance in regard to social life. Finally, the same Law can be observed in the communities of plants and animals and also in the forming of matter "through the union of identical individual parts, of molecules" (12:42-44).

The requirement to fulfill the Will of God naturally leads to the second requirement. This prescribes that the leader possess a comprehensive knowledge of the Laws of Creation. The third requirement is that the leader (and followers alike) must act and live in accordance with these Laws. In essence, leaders should exhibit a sense of justice and exemplary conduct. It also requires the observance of what our next authority calls "the rules of decency, morality and fairness" (1:33).

The last requirement prescribes that the leader give "prudent guidance" in order to "make it easier for men. . . .to become accustomed to the natural order of society." I must quickly clarify that the concern of Herbert Vollman is with men and humanity in general, not just the leader. However, as the last requirement shows, the leader has the duty, indeed the calling to give "prudent guidance." In this regard, Vollman further says the leader must be on a step higher, have greater experience than the followers and pursue his goal with genuine concern and outstanding ability (12:42-44,377). This brings us to Daniel Swarovski, a distinguished social reformer, business leader and Senior Managing Director of a business with worldwide interests.

THE TIME IS RIPE BY DANIEL SWAROVSKI

Put succinctly, Daniel Swarovski shares identical views with Herbert Vollman. However, Swarovski has specific words for fellow business leaders. For example, he says employers (business leaders) must become "exemplary administrators," that

they must regard and treat human beings in their care as full fellow-men and that they must help create "conditions that will promote their charges' inner maturity too." In other words, the concern of leadership, even business leadership, goes beyond economic, materialistic considerations. The leader, no matter his sphere of operation or influence, must also be conscious of his responsibility for his charges' spiritual well-being.

Swarovski further reminds fellow leaders, most especially business leaders, that it is their duty, more so than with the led, "to delve deeper into the problems of humanity and even strive earnestly to fathom the meaning of life." He says the knowledge gained will enable the leader to be more conscious of his responsibility and consequently, more just in his actions towards his fellow men. The author is reminded here of a remark credited to the late James F. Lincoln, the architect of the legendary Lincoln incentive management plan, that "The Christian Ethic should control our acts." Given this kind of remark, who knows, the enduring success of the Lincoln Electric Company could have owed a lot to James Lincoln's consciousness of responsibility to his Creator, and in effect to his fellow-men and community.

It is appropriate at this stage to reiterate that Daniel Swarovski is the chief executive of D Swarovski & Co, a company with worldwide interests, and one of the largest companies in Austria. The pertinent point, however, is that Swarovski's leadership of his business organization reflects his

endeavour to serve not only the material needs of his charges, but also their spiritual needs. For example, like Lincoln Electric, the wages paid by D Swarovski & Co have, for decades, been among the highest in the area. Consistently high wages apart, there is the unique and pace-setting company funded/facilitated Employee Garden Home Ownership Scheme. Swarovski's leadership is even more concerned about the moral and spiritual well-being of the employees; the leadership explores every avenue and every opportunity to help the employees. These examples, amongst other things, reflect Swarovski's consciousness of responsibility and exemplary living, both of which are in turn related to his knowledge of the Laws of Creation and his spiritual goal.

Finally, Daniel Swarovski reminds fellow business leaders of their "higher mission." In this respect, he says leaders must become aware of the responsibility entailed in property ownership. As he puts it, "taking care of [that is, owning] property without a sense of responsibility [in the spiritual sense] is immoral, unhealthy and therefore untenable in the long run" (1:16,74,84,86; 17:876).

A SHORT LIST OF TENETS

What does this review tell us? Evidently, that the tenets and guides to leadership are multifarious. However, it also shows there is substantial agreement on certain tenets such as

concern, integrity, trust, discipline, honourable goal, knowledge, competence, etc., once we appreciate that our authorities often use different names for the same tenets. For example, concern for followers is seen by another as sensitivity to followers' needs. Discipline and exemplary conduct refer to the same tenet. Similarly, commitment, dedication and hardwork are different terms for the same characteristic. The logical inference from the resulting pattern is that, as Burns said, it is now "possible to generalize about leadership across cultures and across time." (3:3). It also shows that the agreement cuts across the entire spectrum of leadership arenas: the public sector at large, the business sector, the military and not least, the religious sector.

I have done a careful review of the ideas and prescriptions of the various authorities. I have also attempted to blend many of those ideas and prescriptions. Here, I have looked well beyond the apparent but immaterial differences. And finally, everything considered, I believe I can now take the liberty of listing the following tenets as the essential tenets of leadership:

- a. Goal: a moral, spiritually inclined goal.
- b. Responsibility: consciousness of responsibility to one's Creator and in effect to one's fellow men and country.
- c. Knowledge: basic knowledge, self knowledge, knowledge of subordinates, knowledge of the Laws governing Creation.
- d. Competence: outstanding ability, prudent guidance.

e. Exemplary conduct: discipline.

f. Justice and fairplay: sense of justice based upon the knowledge of the Laws of Creation; application of the Golden Rule.

g. Concern: genuine concern for people, well adjusted human relations, sensitivity.

h. Commitment: hardwork, selflessness, selfless service, dedication.

i. Integrity: honesty, moral courage.

j. Trust and loyalty: trustworthiness.

Now that we have derived a shortlist of leadership tenets, the critical question is, "Which tenets are fundamental to enduring, genuine leadership?" The next chapter focuses on this question, first by recognizing those critical tenets or fundamentals. And second, by showing how Gandhi, who according to Burns is (and I agree) presumably the best modern example of moral leadership, exemplifies these fundamentals.

CHAPTER III

THE GOAL AND OTHER FUNDAMENTALS OF GENUINE LEADERSHIP

I believe all of the 10 leadership tenets are essential to leadership. However, I also believe four of these tenets are basic to enduring genuine leadership. These four fundamentals are as follows:

a. Goal. The goal, purpose or mission is naturally the first concern of any endeavour. Leadership is no exception, and this remains valid irrespective of the leadership arena or scope. In the context of genuine leadership, however, the goal not only takes account of man's materialistic, lower-level needs. Also, and more importantly, it takes account of man's higher-level needs; those needs that distinguish humans from animals---the needs of the spirit or the soul. In effect, the goal of genuine leadership is a moral goal, a spiritually inclined goal, or better still, the fulfillment of the Will of God. This type of "high" goal is driven by consciousness of responsibility.

b. Responsibility. As stated earlier, responsibility has many facets. Amongst other things, it includes seeking responsibility and taking responsibility. More importantly,

responsibility, in our context, refers to a sense of responsibility, a sense of justice and an ever present consciousness of one's responsibility to one's Creator, and consequently, to one's fellow-men and country. Consciousness of responsibility, in this sense requires a knowledge of the fundamental Laws of Creation.

c. Knowledge. Knowledge in a broad sense connotes many things such as basic knowledge, self knowledge, administrative skills or as Daniel Swarovski puts it, being an exemplary administrator. It also connotes competence, vision, outstanding ability and experience such as would enable the leader give prudent guidance. In short, the leader must be outstandingly competent. Above all, however, knowledge, in the context of genuine leadership requires that the leader seek the knowledge of the Laws of Creation, the Laws of God and their manifestation in the three fundamental Laws: the Law of Reciprocal Action, the Law of Gravitation, and the Law of Attraction of Homogeneous Species.

d. Exemplary Conduct. It is not enough to seek and acquire knowledge. It is also not enough to develop a consciousness of responsibility. And it is not enough to recognize and be prepared to pursue the right goal---a moral, spiritually inclined goal. The leader must, over and above everything else, act and live in accordance with the Laws of Creation. It is this acting and living in accordance with the Laws that will naturally manifest in exemplary conduct.

The author's position is that these four fundamentals drive all the other tenets of leadership. In other words, a leader who is guided by these fundamentals will, in effect, have taken care of the other tenets. This is because these other tenets are in one way or another implicit in our four fundamentals. For example, a leader who is ever conscious of his responsibility to his fellow-men cannot but show integrity, concern and commitment in his relationship with his fellow-men. Such a leader will also be trustworthy, just, fair and loyal to his followers. Similarly, a leader with exemplary conduct will, amongst other characteristics, exude integrity and be just, fair and trustworthy. Finally, I must clarify that I consider the four fundamentals particularly relevant to top public and private leadership, most especially national political leadership. Let's now see how Mahatma Gandhi characterized these fundamentals.

GANDHI AND MORAL GOAL

Gandhi was concerned with moral goal, moral means, moral earnestness, moral principles and the Moral Law. To him, the morally right was, in the long run, the best course of action. He believed the Laws of morality were basic to the very purpose of man's existence. In this respect, he observed, "he who is not prepared to order his life in unquestioning obedience to the laws of morality cannot be said to be a man [leader] in the full sense of the word." Gandhi saw one common goal, one common end for

himself (and consequently, for men): "the discovery and the application of pure truth" (11:37,71,125).

He believed there was no dichotomy between public and private life. Indeed, his aim was to spiritualize political life and political institutions. According to Raghavan Iyer, Gandhi saw early in life "a contradiction between our deepest moral values as individuals and the materialistic criteria by which we tend to judge our institutions and collective progress. He thought that the sickness of modern civilization was reflected in our 'soulless' politics owing to a segregation between religion and politics and the prevalent doctrine of double standards" (11:376). This brings to mind Peter Drucker's reference to an old epigram of political leaders that, "What scoundrels we would be, if we did in our private lives what we did in our public capacity for our countries" (14:313). Drucker's point is also relevant to the question of ends and means which we shall discuss shortly. Gandhi repeatedly advocated "pure" politics (11:379), noting that the only way out was to introduce religion into politics. As Raghavan observes, Gandhi's view of politics was driven completely by his view of morality.

GANDHI AND CONSCIOUSNESS OF RESPONSIBILITY

Gandhi was convinced of the Moral Law. Consequently, he was conscious of his responsibility in light of such inexorable Law. Nothing better demonstrates his unusually high consciousness of responsibility than his commitment to the moral absolutes of

satya (truth) and ahimsa (non violence) which remains unsurpassed by any political leader in recent history.

GANDHI AND KNOWLEDGE OF TRUTH

Gandhi was concerned with the truth which he saw as the essence of morality and "the very breath of our life."

Expatriating further, he says:

"Devotion to Truth is the sole reason for human existence, and Truth alone really sustains us at all times. Without Truth, it would be impossible to observe any principles or rules in life. . . . We do not always know wherein lies our good, and it is, therefore, best to assume that good always comes from the path of truth" (11:151,158-159).

Here I need to clarify that it is a matter of certainty (not assumption as stated by Gandhi) that good always comes from good. This is in accordance with the "adamantine" Law which stipulates that we reap what we sow.

GANDHI AND EXEMPLARY LIVING AND CONDUCT

According to Raghavan N. Iyer, Gandhi practised what he preached. Hence, he was called a political moralist (11:Ch 3). Take for example his attitude to the pervasive "the end justifies the means" Machiavellian doctrine which practically every contemporary political leader of consequence had come to espouse. For Gandhi, there was no dichotomy between ends and means

(11:369). Convinced of the Law of Karma, he believed impure means must result in impure ends. Not only could an unworthy means belittle a great end but also that evil means could never lead to good ends. Interestingly, in the wake of the watergate scandal, President Nixon would endorse Gandhi's noble, moral and exemplary position on the "purity" of the means when he (President Nixon) stated:

" . . . I know that it can be easy. . . . for even well intentioned people to fall into shady tactics---to nationalize this on the grounds that what is at stake is of such importance to the nation that the end justified the means. . . . The lesson is clear: America. . . . must not again fall into the trap of letting the end, however great that end is, justify the means." (11:368).

THE FOUR FUNDAMENTALS ARE THE KEY TO GENUINE LEADERSHIP

If Gandhi is presumably the best modern example of (moral) leadership, the question is, what distinguished him from the other leaders? Here we are not comparing Gandhi with a so-called leader like Hitler who has been better described by Peter Drucker as a misleader and by James M. Burns as "an absolute wielder of brutal force." Neither are we comparing Gandhi with Stalin, Hitler's cohort, or such other subsequently discredited leaders. We are comparing Gandhi, as Burns did, with other acclaimed successful leaders. These include "colossus" like Churchill, Roosevelt and de Gaulle. In other words we are

concerned with leaders, who like Gandhi, were guided by several leadership tenets like integrity, concern, commitment, competence and courage. We are talking of leaders, who like Gandhi, had clear goals, who saw leadership as responsibility, and leaders who were disciplined (10:--;3:1,27).

What really distinguished Gandhi from these acknowledged leaders? I submit the distinction lies in Gandhi's moral goal, his consciousness of responsibility in light of the Moral Law, his concern with Truth, and last but not least, his exemplary living and conduct. His was a goal that sought not only to meet the materialistic needs of humanity, but a goal that also sought to lead humanity to the greater, higher-level human needs of the spirit or soul. Of course, the moral, spiritual goal was driven by Gandhi's consciousness of responsibility to his Creator and consequently, to his country and fellow human beings. That consciousness of responsibility, in turn, arose from Gandhi's concern with Truth, the knowledge of the Laws of Creation. And finally, Gandhi practised what he preached both in his private and public life.

In particular, Gandhi demonstrated, like no other contemporary political leader has succeeded in doing that even political leadership could be moral all the way: in "the means" as well as in "the ends." Above all however, that the goal must not only meet man's economic material needs, but also man's spiritual needs. But then, if we may ask, how many leaders like Gandhi has our world known?

CHAPTER IV

CONCLUSION

If in truth we have not known many leaders like Gandhi, what does this say for our world? What does this say for what has passed in the name of leadership? And how much of good leadership, that is genuine leadership, has our world really known? Regrettably, honesty compels us to admit failure, especially as regards moral and spiritual progress.

One is constrained to agree with Peter Drucker that what counts is the end (goal) of leadership. He puts it this way. ". . . leadership is not by itself good or desirable. Leadership is a means. Leadership to what end is thus the crucial question." (10:--). Again, regrettably, the realities of our world show conclusively that very rarely has the goal of leadership been what it should be. Instead of a goal directed at fulfilling the Will of the Creator, of serving our fellow-men's material as well as higher-level spiritual needs, what have we had? A goal directed at men's lower-level economic, material needs to the exclusion of men's higher-level spiritual needs.

If leadership in our world has not been as it should be, no wonder our world remains an unhappy one despite man's phenomenal

advances in science and technology. No wonder our world is characterized by unending conflicts, by abuses of all kinds, by apartheid, oppression and other incidents of man's inhumanity to man. And no wonder our world now seems threatened by extinction through nuclear holocaust! But must things continue this way? And what can be done to turn things round? The author believes the solution has a lot to do with leadership to the extent that it is the responsibility, duty and calling of leaders to serve, help, guide, and direct humanity.

How do we turn things around? What are the goal and tenets of leadership that would help turn things around? In our quest for a solution, we reviewed 10 authorities. We focused on the goal and other leadership tenets, requirements and guides. We then attempted to produce a shortlist of 10 basic leadership tenets. And from our short list, we eventually sought to recognize those fundamentals of leadership that distinguish the genuine leader from the misleaders and other so-called leaders.

What did we find? We found there were multifarious leadership tenets and guides. But we also found substantial agreement amongst our authorities once we looked beyond the apparent differences in the terms. The substantially agreed areas include integrity, concern, discipline, trust, an honourable goal, knowledge, competence and commitment. We derived 10 basic tenets, after a careful review and blending of our authorities' prescriptions, namely: Goal, Responsibility, Knowledge, Exemplary Conduct, Integrity,

Competence. Concern. Commitment. Justice and fairplay, and Trust and loyalty.

Ultimately we recognized four fundamentals: A moral, spiritually inclined goal; responsibility, that is. consciousness of responsibility in light of the knowledge of the Laws of Creation; knowledge of the Laws of Creation; and exemplary living and conduct.

We then related these four leadership fundamentals to Gandhi's outstanding leadership. As Gandhi's example shows, the four leadership fundamentals distinguish the genuine leader from the "others." They are the key for ensuring that the world will never again in the name of leadership, see misleaders and tyrants like Hitler and Stalin. Beyond this, they are the key for ensuring that even the "otherwise successful leaders" serve not just the lower-level material needs of men, but also, and more importantly, the higher-level spiritual needs of men. Such moral, spiritually inclined leadership is leadership as it should be. That is genuine leadership.

Finally, owing to the constraints of time and space, the dearth of genuine, ideal leaders, and the special significance for our thesis of top level public and private leadership, the examples used in this paper have been limited mainly to political leadership, and even then to the Gandhi experience. But our conclusions apply to other sectors as well. For example, the Swarovski experience (in his writings and also in practice with D Swarovski & Co) shows conclusively that the four leadership

fundamentals are as applicable to the business arena as they are to political leadership.

In conclusion, I must reiterate that the prevailing materialistic concerns and direction of leadership have, in the main, been responsible for our unhappy world; a world characterized by misery, despair, fear, distrust, and misrule. A change for the better is now imperative. Such a change must bring about a leadership that serves not only men's material needs, but also the higher-level spiritual needs. Only genuine leadership can bring about the needed changes. And the key to genuine leadership lies in the four leadership fundamentals:

- a. A moral, spiritual goal.
- b. Consciousness of responsibility.
- c. Knowledge of the Laws of Creation.
- d. Exemplary living and conduct.

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